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A SCHOOLE OF Nurture FOR CHILDREN OR

The Duty of Children in honouring their Parents, unfolded, proved and applied.

Very usefull in all families for Parents to teach their children.

That the Dutifull may be encouraged, and the disobedient reclaimed.

Occasioned by the many late disasters as sad effects of childrens disobedience. Gy. W. C

LONDON

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LONDON

TO THE READER.

AS ſincere hearted Chriſtians will not be beaten off their duties to God, though for performance thereof, they meet with perſecutions, and many ſore afflictions; ſo godly Parents ſhould not be afraid wiſely, to diſcharge their duties incumbent upon them towards their children, although the performance thereof be attended with many diſcouragements and oppoſitions. It is ſad to

consider how that either for want of Parents instructing their children, or for want of childrens following the wholsome instructions of their Parents, the Lord is dishonoured, Religious Parents grieved, and children themselves ruinated; and in particular by the haughtie headstrong disobedience of children in disposing of themselves in Mariage, without obtaining or desireing Parents consent or approbation: I might instance, not onely prophane Esau, Gen. 26. 34, 35. & 27. 46. *compared, and others in holy writ, but even what hath fallen out in our dayes, as hath been evidenced at the Sessions-house at* London, 1654. *and at* Maidston *in* Kent, 1655. &c. *Now out of a*

deepe

deepe ſenſe of the manifold miſeries by the juſt judgement of God attending ſuch diſobedient children, and in tender compaſſion to their poore ſoules, I have endeavoured briefly to unfold and preſſe the duties of children in honouring their Parents; which if Univerſally, compleatly, conſcionably, and conſtantly obſerved, will through Gods bleſſing be a means to prevent ſuch deſtructive courſes for the future. It may be ſome, who have been bewitched by bad ſociety as the Galatians were in another caſe, may (as they did Paul, *Gal. 4. 16.) account me their enemie becauſe I tell them the truth.* Ahab *who went contrary to the rule of Gods word in matching himſelfe,*

and ſold himſelfe to work wickedneſſe in the ſight of the Lord, accounted Elijah *his enemie for delivering the minde of God unto him,* 1 King. 21. 19, 20. *And took him to be he that troubled* Iſrael, *whereas indeed it was not* Elijah *that had troubled* Iſrael, *but* Ahab *himſelf in forſaking the Commandements of the Lord,* 1 King. 18. 17, 18. *If any ſhall be ſo fooliſh and unwiſe as thus ill to requite me, I ſhall expoſtulate with them in particulars, as* Samuel *did,* 1 Sam. 12. 2, 3, 4, 5. *and appeale to their own conſciences for my clearing; and as for me, God forbid that I ſhould ſinne againſt the Lord in ceaſing to pray for them, yea and will endeavour* (*with* Samuel) *if hearkened unto, to*

teach

teach them the good and the right way, (1 Sam. 12.23.) *and on their behalfe, ſhall pray as Chriſt did for his crucifiers,* Luke 23.34. *Father forgive them, for they know not what they do; and as* Steven *for his perſecuters,* Acts 7.60. *Lord lay not this ſinne to their charge. And for thoſe who are Parents, oh that the Lord would perſwade them to be carefull to inſtruct their children in their duties towards God, and towards man; and in particular, in their duties towards their Parents: and if better directions be not at hand, let theſe be communicated unto, and preſſed upon their children; & it is alſo deſired, and judged very fitting (to promote the generall knowledge and practiſe of this needfull duty) that it may*

be learned by yong children in their Schooles next before their reading the Testament, and oh that all children would be willing seriously to acquaint themselves with, and carefully to walke in the practice of them! So shall they through Gods blessing not onely be restrained and kept within compasse from breaking forth into open exorbitances, but trained up in religious courses, whereby God will be honoured, Parents comforted, and children saved in the day of the Lord, which is the desire of

Thy Christian friend,

W. C.

THE DUTY OF CHILDREN in Honouring their Parents,

Unfolded, proved, and applyed.

IN order to the preserving of that honour and dignity belonging unto all in authority, the fifth commandment requires performance

ance of the duties of relations; as inferiours to ſuperiours, as ſuperiours to inferiours, and as equalls one towards another, in theſe words,

Honour thy Father,
and thy Mother.

Wherein we may obſerve.

1. A Duty commanded in this word [*honour.*]

2. The Perſons enjoyned to this Duty; in this word [*thy.*]

3. The Perſons to whom this Duty is to be performed, in theſe terms [*Father and Mother.*]

Queſt. *Who are to be underſtood by Father and Mother?*

Anſw. All Perſons whatſoever that are in authority over others: and they are uſually ranked into foure ſorts.

1. Magiſtrates. 2. Miniſters.

3. Maſters

3. Maſters. 4. Parents.

Queſt. *Who are the Perſons enjoyned to perform this duty, intended in this particle* [thy?]

Anſw. All perſons whatſoever that are under the authority of others; and they alſo are ranked into foure ſorts, as

1. Subjects under their Magiſtrates.

2. Members of a Congregation under their paſtour.

3. Servants under their Maſters.

4. Children under their Parents.

Queſt. *What is to be underſtood by this word honour?*

Anſw. Such an inward diſpoſition, and outward behaviour whereby inferiours may in any lawfull way, honour their ſuperiours.

I ſhall not inſiſt on the duties of Subjects to their Magiſtrates; nor on the duties of Churchmembers to

to their Minister; Nor on the duties of servants to their Masters; But (as chiefly here intended) onely on the duties of Children to their naturall Parents: And so from the words do assert this truth.

That it is the duty of all children to honour their Parents. *Deut.* 5.16. *Mal* 1.6. *Matth.* 15.4. & 19.19. *Eph.* 6.2.

Quest. *What honour is that which children should give unto their Parents?*

Answ. The honour which children should give unto their Parents, is two fold.

1. Inward.
2. Outward.

Quest. *How should children honour their Parents with inward honour?*

Answ. Children should honour their Parents with inward honour these three waies. 1. Highly

First, Highly respecting and prizing of them, to have a good opinion, and reverent esteem of them, in regard of that authority that God hath stamped upon them over their children.

The contrary to this is a sinne.

1. Forbidden. *Prov.*23,22.

2. Taxed. *Ezek.*22.7. *Mic* 7.6.

3. Cursed. *Deut.*27.16.

2ly, Cordially loving them. What is required of Christians towards their pastour, 1.*Thes.*5.12, 13. The same should be performed by children to their Parents, there being an analogie and proportion between spirituall and naturall Parents: for as the spirituall, so the naturall Parents are over them in the Lord, labour among them, and admonish them, and their children should esteem them very highly in love. This love in children to Parents is thus to be expressed.

1. Children

1. Children are to be delighted greatly in their Parents presence, to be much affected with the very sight of a Father or Mother, *Gen.* 45. 10. & 46.29,30,31.

2. Children are to be backward, and loth to part with their Parents, *Ruth.* 1.14,15,16,17. 1 *King.* 19,20. *Deut.*21.13.

3. Children should expresse their love by being affected with Parents favours or frownes, *Prov.* 4.3. *Gen.* 37.30. 2 *Sam.* 14 32. *Numb.* 12.14.

4. They are to prize very much Parents good counsels, and instructions, yea their very rebukes, and carefully remembering and recording their most usefull sayings. *Pro.* 4,5,6,7,8.21. *Pro.* 3. 1. *Pro.* 2.1. & 6.21. & 7.1,2,3.

5. They are cordially to sympathize with their Parents, in their joyes or sorrowes, *Gen.* 44.34. & 37.35.

6. Yea, this love to their Parents,

should.

ſhould be expreſſed by prizing and cleaving to their good Parents ſpeciall friends, *Prov.* 27.10. But eſpecially they are to cleave to brethren, and ſiſters of the ſame Parents, 1 *Pet.* 3.8. 1 *John* 5.1 *Acts* 7.26

3. By ſtanding in awe of them, by an awefull, reverent, or filiall feare of them, *Levit.* 19.3. This inward filiall feare and reverence in children towards their Parents taketh in theſe particulars.

1. They are inwardly to owne the very perſons, relation, and authority of their Parents, *Lev.* 19.3.

2. They are inwardly to awe the commands, reprooſes, threats, and corrections of Parents, *Jer.* 35.6.

3. They are to feare to loſe Parents favour, or to incur their juſt diſpleaſure, by giving them any juſt offence, *Gen.* 27.12.

4. They are to feare to croſſe any waighty intents, purpoſes, or

deſires

desires of Parents, *Judg* 11 36.

5. They are to feare that trouble, or heart-griefe should be occasioned to Parents, if they can prevent it, 1 *Sam.* 9 5. *Gen.* 44.34.

6. They are to feare to fall short of their blessing, and benefit of Parents prayers, and of their godly counsells. This was in good *Joseph*, *Gen.*48.1,2 &c. and prophane *Esau*, *Gen.*27.34.

Quest. *How should children honour their Parents with outward honour?*

Answ. Children should honour their Parents outwardly fourteen severall wayes.

1 First, by an humble and reverent deportment and carriage of the body, either in gesture, speech or action: which may be expressed in these following particulars.

1. To rise up when our Parents come into our presence, 1 *King.* 2.19.

Levit.

Levit. 19.32. *Judg.* 1.14,15. *Gen.* 31.35.

2. To uncover the head in token of our reverencing of them, *Lev.* 19.32.

3. To bow unto them, and do reverence, when they come into their Parents presence, *Gen.* 41.43. & 48.12. *Exod.* 18.7. 2 *Sam.* 14.33. 1 *King.* 2.19.

4. To stand before their Parents when any businesse is imparting by the one to the other, *Judg.* 1.14,15. *Exod.* 18.13. 2 *King.* 5.25.

5. To be silent whilst our Parents are speaking in our presence, and give eare unto them. *Gen* 49.1,2 *Job* 29.9,10.

6. When we are by necessary occasions to speak, to use words of submission, and speak reverently, both to, and of our Parents: as *Sarah* called her husband, Lord; 1. *Pet.* 3.6. and *Rachel* said to *Laban* her

her father, let it not displease my Lord, that I cannot rise up before thee. *Gen.*31.35. & as *Prov.*31.28.

7. They are to attend reverently to their counsells or instructions, *Pro.* 4.1.20.

8. They must meekly and humbly subject themselves to their seasonable corrections. *Heb.*12.9. *Prov.* 13 24. & 19.18. & 22 15. & 23.13, 14. & 29.15.17. *Deut.*21.18. *to* 22,

9. They are to make humble confession to Parents, and to expresse filiall shame and blushing upon occasion of faults and sins against them, especially when Parents deale with children for the same. *Heb.*12.9. *Luk.*15.21.

2. Secondly, This outward honour that children are to give unto their Parents, may be expressed by covering their failings to prevent dishonour and shame, which otherwise might befall them, *Gen.*9.21,22,

23 *Prov.*

23. *Pro.* 10.12. 1 *Pet.* 4. 8.

3. Thirdly, Another duty of outward honour is comprehended under the name of ſervice, or waiting upon; it comprehends all ſuch duties as are uſed by ſervants to their Maſters, *Luk.* 15.19. 29. & 17.8. *Phil.* 2.22. *Mal.* 3.17. *Gen.* 37.12;13, 14. & 42.1,2,3. *Ruth.* 2.2. to the end, *Math.* 21.28,29,30.

4. Fourthly, Children ſhould honour their Parents, by acquainting them with their ſecrets of weight, *Jud* 14. 16. *Numb.* 10.29. 31,32,33. Craving their advice, approbation, and leave, in their particular undertakings, *Exod.* 12.26. & 13.14. *Joſh.* 4.6. *Exod.* 18.8. to 27. *Gen.* 34.4. 2 *Sam.* 13.26. & 15.7. *Ruth.* 1.16. & 2.2. *&c.* And their prayer to God for direction therein, and a bleſſing upon themſelves and their concernments. *Gen.* 27.19.34,36,38. *Gen.* 48. 9.13. to 21.

5. Fifthly

5. Fifthly, Children ſhould honour their Parents by obedience and ſubjection, *Eph.*6.1.

1. To wholſome counſels and lawfull commands.

2. To reproofes and fitting correction.

Firſt, Children being under tuition, muſt be obedient to their Parents Counſels and Commands; and be contented therein to be croſſed in their owne wills, *Gen.* 22.6,7,8,9, 10. & 37.14. & 42.1, 2,3. & 48. 17, 18,19.

1. In matters of Religion and the feare of the Lord, *Gen.*18.19. *Deut.* 4.9. *Joſh.*24.15. 1 *King.*2. 2,3. 1 *Chron.* 22. 11. 2 *Tim.* 3. 14, 15. compared with chap.1 *ver:*5.

2. In civil matters; and that under theſe two conſiderations;

1. Conſidered in their childhood, and ſo they are to be ſubject to their Parents for their dyet, their apparel,

their

their work, even in the meaneſt imployment, &c. *Col.* 3,20. *Mal.* 3 17. *Math.*21.28,29,30. *Luk.*15.19. *Gen.* 24. *Gen.*29.

2. Conſidered in their up-grown yeares, and ſo they are to be ſubject to their Parents for their diſpoſall, and that eſpecially in theſe two particulars.

1. For their diſpoſing into ſervices, *Exod.*21.7. to 12.

2. For their diſpoſing in Marriage, *Gen.*24. throughout. *Gen.*28.1,2. 5,6,7,8. *Gen.*29. 18,19,20. *Deut.*7. 3,4.

Secondly, Children muſt be ſubject to their Parents reproofes and fitting corrections, *Prov.*13. 24. & 19.18. & 22. 15. 23.13,14. & 29.15. 17. *Heb.*12.9.

Reaſons to perſwade children to be obedient unto their Parents.

1. The

1. The very placing of the commandement may move us much, in that God hath put it before our goods, yea, before our life; to shew that obedience ought to be dearer to us then our goods, yea, then our lives.

2. The name of Father and Mother, which are names of nature, full of love, and the more apt to move obedience.

3. Many blessings do attend it; it hath the promise of long life, a thing very amiable, for death is repugnant to nature. *Eph.6.1,2. Prov.* 4.4. 10.22.

4. It is a good thing, it is to God acceptable; yea, it is that which God is delighted with. *Col.*3.20.

5. It is not onely good, but it is right, *Eph.6* 1. We cannot forbear it without injury; it is their owne, it is due unto them: and therefore if you keep it back, you do them wrong and injustice.

6: It

6. It concernes children to yield obedience unto their Parents, becauſe they watch over their ſou'ls. *Heb.*13.17. This holds in proportion with naturall Parents.

7. The exerciſe of this duty exceedingly furthereth the exerciſe of other particular Acts of piety towards God, and righteouſneſſe towards others; it will be a means to uſher in all other Acts of obedience unto all the commandements, *Levit.* 19.2,3,4. *Gen.*18.19.

8. It will be a good means to bring other children (though rebellious) into filiall obedience: as *Jacobs* obedience wrought upon *Eſau*, *Gen.*28.6,7,8,9.

Sixthly, Children eſpecially of godly Parents, ſhould be obſerving, minding, prizing, and treaſuring up ſuch Parents good ſpeeches, (as one hath expreſſed) as ſo many oracles of God, which will evidence to all

that their children honour them, *Job* 15.18. *Psal.* 44.1,2. *Psal.* 78.2,3. *Prov.* 4.3,4. *Deut.* 6.20, to the end, *Exod.* 13.14. *Josh.* 4.6 7.21,22.

Seventhly, Another duty that children should performe, is this, cordially and constantly to pray and give thanks to God for their Parents, 1 *Tim.* 2.1,2. *Heb.* 13.18. *Rom.* 10 1. As Subjects should pray and give thanks for their Magistrates, and people for their Minister, and as *Paul* prayed for *Israel*, so should children pray and give thanks for their Parents.

Eighthly, Children should honour their Parents with the honour of thankfulnesse, or thankfull recompence. Thankfull recompence, is a debt that children owe unto their Parents, and though they are not able to make full satisfaction, yet they must ever be paying of it. This honour of thankfull recompence

pence is to be expreſſed,

1. By a thankfull acknowledgement of all the good and benefit they have received from their Parents; and ſetting forth to their praiſe what is good in them, as occaſion requireth, *Prov.*31.28.

2. By a gratefull ſerving them and their good, as thereunto called of God, *Phil.*2 22. *Mal* 3.17.

3. By taking care of their Parents outward ſafety, and good in times of danger and ſtreights, 1 *Sam.*22.3,4. *John.* 19. 26, 27. *Judg.* 14. 5,6. *Joſh.* 2.13.

4. Gratefull recompenſing of Parents, is, by being a comfort to them againſt their ſorrows and ſufferings, *Gen.*5.29. *Ruth* 4.15. *Pſal.* 128.3. *Gen* 37 35.

5. By improving their utmoſt intereſts in God or men for their good, *Heſt.* 2.7. with *Heſt* 4.16 *Gen.* 47. 1, 2. *Joſh.* 2. 12, 13. with *Heb.* 11 31.

 6. Chil-

6. Children ſhould honour their Parents, with the honour of recompence by taking care to relieve them. If Parents ſhould live to be aged, or in want, children according to their ability, and their Parents neceſſity, ſhould ſupply their wants by communicating to them of the bleſſings of this life; and that honourably, plentifully, readily, and freely to their content out of the beſt things that God hath given them. Proofe of it, *Mark.* 7.10.to 14. 1*Tim.* 5. 4. 8. 16.

Examples for it.

1. Of *Ruben*, Gen.30.14.
2. Of *Moſes*, Numb. 10. 31, 32,33.
3. Of *Sampſon*, Judg.14.9.
4. Of *Ruth*, Ruth.2.18. & 4.15.
5. Of *Joſeph* Gen. 45. 11, 13, 23. Gen, 47.6.12.

9.Of

6. Of *Christ* himselfe, *Iohn* 19. 26, 27.

Reasons to perswade children to this duty of thankfull recompence.

1. The first may be taken from the nature of such gratefull recompence; it is accounted and called of God by the name of piety, 1 *Tim.* 5. 4.

2. The second may be taken from the Justice and equitie of it; children have received their very essence, and existence, instrumentally from Parents, and that is more then all that which children can minister to them; besides all the cares, fears, exercises, troubles, paines, and costs of Parents in behalfe of their childrens outward and inward welfare, for which children can never make them amends.

3. Another reaſon may be taken from the benefits coming by good Parents, even in outward bleſſings, by their prayers, bleſſing, covenant-intereſts, and the like, *Prov.* 20. 7. *Pſal.* 112 1,2,3.

Ninthly, Children ſhould honour their Parents by vindicating any wrongs, injury or diſhonour done to Parents, ſo far as it lieth within the compaſſe of childrens places and calling; this will reflect much upon their Parents to their honour, 2 *King.* 14.5.

Tenthly, Children ſhould honour their Parents by taking care of their decent buriall; moſt of the former duties were to be performed whil'ſt Parents lived, this is to be done for them when they are dead, by their ſurviving children, *Gen.* 25. 8,9,10 & 35.28,29. & 47.29,30,31. *Gen.* 49.29 & 50. 1. to 14.

Eleventhly, Children ſhould main-

maintaine a thankfull remembrance of remarkable mercies extended to Parents or Anceſtors; this will redownd much to their Parents honour, *Eſay* 38. 19. *Exo.* 13. 8, 9, 10. *Exo.* 12. 25, 26, 27. *Heſt.* 9. 21, to 29.

Twelfthly, Children ſhould improve godly Parents intereſt in the Lord, & in his covenant by faith, and to plead them in their prayers. This act of children redoundeth exceedingly to Parents honour; holding forth their Parents to be perſons ſo highly honoured of God, as to be deeply intereſted in him, and in his covenant and grace, *Pſal.* 116. 16. *Pſal.* 86. 16, 1 *Kmg.* 8. 25, 26. *Gen.* 32. 9.

Thirteenthly, Children ſhould honour their Parents by imitating their vertues and graces. The praiſe-worthy examples of Parents ſhould be as coppies for children to write after, *John* 8. 39. *Heb.* 6. 12. & 13. 8.

Fourteenthly, Children must not suffer themselves to be drawne aside, or to apostatise, or degenerate from that of God and Christ, and his grace, truth, worship, and wayes which their Parents have held forth to them, in word, and deed, precept and practice, and have frequently given in charge to their children, *Prov.* 6 20. *Prov.* 4. 2. *Prov.* 1. 8. *Hos.* 11. 12. *Jer.* 35. 13, 14.

Thus you have the particular branches wherein this honour to Parents doth consist.

Quest. *After what manner is this honour to be given unto Parents?*

Answ. 1. It must be cordiall, *Pro.* 23. 26. *Phil.* 2. 22.

2. It must be constant, as long as the relation holdeth betwixt Parent and child, *Prov.* 23. 22. *Ruth* 1, 16, 17. *Gen.* 46 29. & 47. 30, 31. & 48. 12.

3. It must be compleat and full, inwardly and outwardly, in all lawfull things, in all places, and upon all occasions: yea, every part of them, which is capable of giving honour to Parents, as head, tongue, eyes, eares, hand, knee, feet, minde, understanding, heart, will, *&c.* all, and each of these must render their proportions of due honour to the instruments of their being. *Prov.* 23.26.

4. It must be impartiall, without respect to them as rich onely or otherwise great in the world or the like; for if very poore, their honour from their children must be never a whit the lesse, *Luke* 2.51. 1 *Peter* 2.18.

Quest. *What reasons may be given why children should be so carefull to honour their Parents?*

Answ. 1. Because God hath placed the image of his fatherhood

upon Parents, therefore honour them, *Mal.* 1 6.

2. Because God taketh children into his covenant, even from the respect he hath to their godly Parents, *Lev.*25. 39, to 47. 2 *Chron.* 28.8,9, 12. *Rom.*9.4.

3. Because children have a great encouragement to act faith in what concerneth their welfare outward or inward, from the covenant of God with their godly Parents: therefore honour them, *Exod.* 32. 13,14. *Mic.*7.20. 2 *Chron.* 33.12,13 2 *Chron.* 1.9,10,11. 1 *King* 8.25,26. *Psal.* 86.16. and 116.16. *Prov.* 14.26.

4. Because children are many wayes blessed and bettered by occasion of their Parents prayers, covenant-interest, *&c.* Therefore honour them, *Gen.* 49.26. *Psal* 115.14. *Psal.*102,28. & 103.17. *Deut.* 4.40. & 12.28. 2 *Chron.* 21, 6,7. *Gen.*17.7.

5. Because

5. Because it is the ready way for children to be honoured by others; and therefore honour your Parents, *Ruth.*4.14,15.

6. Because it is the ready way for children to be blessed in their children and posterity, as *Shem*, and *Japheth* were, *Gen.*9.23.26,27. Yea it is the way to have like honour meted out to you from your children, *Matth.*7.12.

Quest. *What use may be made of all this?*

Answ. The use may be threefold.

1. To exhort.
2. To reprove.
3. To comfort and encourage.

Exhortation

First, This may exhort and presse all children to the performance of this their duty of honouring their Parents. Let every Mothers child see to it, that they make conscience to walk in every particular branch

branch of it, and that they do it cordially, constantly, compleatly, and impartially. But here (as being occasioned thereto) I shall more especially presse the honour of obedience and subjections to Parents counsels and instructions, not onely for their training up in the fear of God, but for their disposing in mariage. (yet not excluding the other branches of this filiall honour) and the better to prevaile, let them

Motive

First Consider, This is no new doctrine, it is that which hath been the practice of the godly informer ages, both of Parents in commanding, and children in obeying.

1. In matters of Religion, *Gen.* 18.19. *Josh.* 24.15,16,17,18. 1 *King.* 2,1,2,3, *&c.* 1 *King.* 3.3. 1 *Chron.* 22. 11. *&* 28.9. 2 *Chron.* 5. *&* 6. chap. *Prov.* 4. 3, *to* 14. *Prov.* 31.1, *to* 10. *Ier.* 35. 6. *&c.* 2 *Tim.* 1,5. *&* 3. 14, 15.

2. In

2. In disposing in marriage. The former proofes; also, *Gen.* 21. 21. *Gen.* 34. 4. 6, 8, 9. *Judg.* 14. 1, 2. *Judg.* 1. 12, 13. *Math.* 24. 38. *Luk.* 2. 5. 1 *Cor.* 7. 36, 38. *Motive*

Secondly, It is not onely that which hath been practiced by the Saints in former ages, but it is Gods owne ordinance, God himselfe hath injoyned it. Children are not left herein to do what they please; God hath laid it by way of command upon every Mothers childe; and not to performe this, is a sinne, as well as to steale, or kill, *&c.* for every transgression of the law is sinne, as 1 *John.* 3 4. That it is Gods command, see *Prov.* 1. 8. & 4. 1. & 6. 20. & 19. 20, *Rom.* 13. 7. *Col.* 3. 20. *Eph.* 6. 1, 2. *Deut.* 32. 46. & 21. 18 19, 20, 21. *Motive*

Thirdly, Let children take an argument even from their Parents themselves, to perswade filiall obedience.

dience. I ſuppoſe children will not for ſhame ſpeak it out plainly, that they would be a heart-griefe to their Parents, or that they would be a meanes to bring them to end their dayes in ſorrow: Then as they would not be counted guilty of this, let them be carefull to carry themſelves as befits obedient children in theſe particular duties of their relations, and that eſpecially upon theſe two conſiderations in reference unto their Parents.

1. Becauſe hereby they will rejoyce and glad the hearts of their Parents, *Prov.* 10. 1.

2. But if they carry themſelves rebelliouſly, and walke contrary to this rule, they will be a great griefe and heavineſſe to their godly Parents; and may be a means to bring their gray haires with ſorrow to the grave, *Gen.* 26. 34, 35. & 27. 46. *Gen.* 42. 36. 38. *Prov.* 10. 1. *Ezek.* 13. 22, 23.

Mot. Fourth-

Motive

Fourthly, If neither the examples of Saints, nor the ordinance of God, nor love to Parents will prevaile; Then let ſelfe-love perſwade. If they will not do it for examples ſake, if they will not do it for Gods ſake, if they will not do it for Parents ſake, yet let them do it for their owne ſakes; and that upon theſe two generall accounts;

1. *Branch.* Firſt, Becauſe there are many great benefits and advantages to be had by walking in this way of obedience to Parents. This may appeare in theſe following particulars.

1. This is the very way to be wiſe, *Prov.* 19.20. And hereby one approves himſelfe to be a wiſe man, *Prov.* 10.8. *Prov.* 12.15. & 13.1.

2. The Lord ſometimes taketh occaſion to manifeſt ſpeciall grace to children whilſt they are in this way of filiall obedience, *Gen.* 28. 7. to 18.

3. It

3. It is the very way to have purposes establiſhed: to bring their deſignes to paſſe. *Prov.* 15.22.

4 It is the very way to be in ſafety, *Prov.* 11.14. & 24.6.

5. It will greatly honour and adorne them. *Prov.* 1.8,9.

6. For children to have and follow the good advice and counſell of their godly Parents in their concernments, it will give occaſion to their Parents to ſeek by prayer unto God for direction unto, and a bleſſing upon their deſignes. To inſtance in that of marriage, ſee *Gen.* 24 12. & 28.1, 2, 3, 4. How thoſe holy men took this very occaſion to ſeek unto God in prayer for a bleſſing: whereas thoſe who like prophane *Eſau*, *Gen.* 26. 34, 35 & 27. 46. go without knowledge, counſell, and conſent of Parents, deprive themſelves of that great advantage, and with *Eſau* bring ſorrow.

row to their Parents, and ruine to themſelves.

7. Gods ſpeciall preſence and bleſſing is with ſuch as walk in a way of filiall obedience to their Parents. So in the fore-mentioned *Gen.* 28. *Jacob* hath Gods gracious promiſe of his preſence with him, and preſervation of him, and that his ſeed with him ſhould be bleſſed: and the like you have, 1 *King.* 2. 1,2,3.

8. Much good is in promiſe to them that conſcionably walk in the practice of this duty, and (as one well ſaith) the conſcionable performance of this duty tends to the accompliſhment of the ſaid promiſes, *Exo.* 20. 12. *Eph.* 6.1,2,3. *Prov.* 4.4. & 7. 2. *Gen.* 18. 19. *Deut.* 32. 46,47. *Jer.* 35.18,19.

2. *Branch.* Secondly, Becauſe there are many diſadvantages and hurtfull evills to be met with by wandering

ing

ing in a course of disobedience to Parents. If the good that is to be had in the way of filiall obedience will not draw you, let the evill and danger that is in the contrary course drive you to be obedient to your Parents good counsell and instructions. Now that there are many disadvantages, and hurtfull evils will befall you by wandering out of this way of obedience to Parents instruction, will appear in these following particulars.

1. It is a very bruitish sin, they shew themselves to be no better, if not worse then beasts, *Prov.* 12. 1.

2. Such a one shews himself to be a very foole; that is, a graceless person, *Pro.* 1.7.22. *Pro.* 15.5.20 & 28. 26.

3. It is the ready way to be disappointed of their owne purposes. *Pro.* 15.22.

4. Such

4. Such a one hereby ſhews himſelfe to be one that deſpiſeth his own ſoule, *Prov.*15.32.

5. Diſhonour of Parents is a ring-leading ſinne, a very root or ſpring of manifold wickednesſes, *Ezek.*22. 7.9,10,11,12. *Deut.* 21.20. *Rom.* 1. 28,29,30,31. 2 *Tim.* 3. 2,3,4 5.

6. It is the very way to fall, *Prov.* 11. 14.

7. It hath expoſed men to puniſhment of death by the civil Magiſtrate, *Deut.* 21.18,19,20,21.

8. It will bring lamentation, ſorrow and mourning, *Prov.* 5. 11, 12.13.

Object. *It may be, ſome may ſay or think with himſelfe, what! muſt I be alwayes ſuch a ſlave to ask and follow my Parents advice like a little child? ſure I am now paſt that; I have gained much experience in the World, I have managed many great and weighty affaires; I hope I have wit enough*

without

without Parents advice to make choice, and a match for my ſelf, and therefore what need all this adoe?

Anſw. In anſwer to this, to awaken ſuch, and beat them off from their rebellious pride, and ſelf-conceitednesſe.

Firſt, Conſider ſome Scripture expreſſions; as namely, theſe following.

Leane not to thine own underſtanding. *Prov.* 3. 5.

Be not wiſe in your own conceits, *Rom.* 12.16.

That no man preſume above that which is written, 1 *Cor.* 4.6.

——— Not to think of himſelfe more highly then he ought to think, *Rom.* 12.3.

Let him that thinketh he ſtandeth take heed leſt he fall, 1 *Cor.* 10.12.

Be not wiſe in thine owne eyes, *Prov.* 3.7.

Seeſt thou a man wiſe in his owne conceit:

conceite : there is more hope of a foole then of him. *Prov.*26.12.

He that refuſeth inſtruction, deſpiſeth his owne ſoule, *Prov.* 15 32.

Woe unto them that are wiſe in their own eyes, and prudent in their own ſight. *Eſay.*5.21.

And I ſhall adde this. That it is the black brand of notorious wicked perſons, given over of God to a reprobate minde, and filled with all unrighteouſneſſe, to be preſumptuous, proud, heady, highminded, ſelf-willed, diſobedient to Parents, and without naturall affection, *Rom.* 1. 28, 29, 30, 31. 2 *Pet.*2.10. 2 *Tim.* 3. 2,3,4,5.

Secondly, Conſider the fourth Motive, the ſecond branch of it, in thoſe eight particulars;

1. Such a one in Scripture language is a very foole, that is, a graceleſſe perſon, *Prov.*1.7. & 15.5.

2. Such a one is no better then a beaſt, *Prov.*12.1.

3 Such

3. Such a one takes a course to disappoint himself of his own purposes, *Prov.*15.22.

4. Such a one is a despiser of his own soul, *Prov.*15.32.

5. This is a leading sinne which usher eth in all other wickednesse, *Ezek.*22.7.9, 10, 11, 12. *Deut.* 21. 20. *Rom.* 1.28, 29, 30, 31. 2 *Tim.* 3.2, 3, 4, 5.

6. Such a course is the way to fall, *Prov.*11.14.

7. Such a stubborne and rebellious sonne by Divine appointment was to be delivered up to the civil Magistrate to be stoned to death, *Deut.*21.18, 19, 20.

8. Such a one will bring upon himselfe, sorrow, lamentation, and mourning, *Prov.*5.11, 12, 13.

Thirdly, And more particularly, whereas thou conceitest, thou art past a child, and so not bound now to have, and be ruled by thy Parents

rents advice and counsel; Thou art to know (as was hinted before) that this duty lies upon thee whilst thy relation continueth. Thy being growne up in years exempts thee not from this duty. Though thou art past a child in yeares, yet thou art a child in thy relation, whilst thou and either of thy Parents live: and therefore so long thou art bound to this duty (as is truly said by a Godly Minister). This moral precept, (*honour thy Father and Mother*, and children, obey your Parents in all things,) bindeth alwayes and to all times, without restraint or limitation, it is for term of life; therefore it is said, *Prov.* 23. 22. *Despise not thy Mother when she is old.* Take some worthy examples for this.

Ruth, when she was of upgrown years, thus engaged, and actually made it good, *Ruth.* 1, 16, 17. & 4 15.

Joseph,

Joseph, did not onely honour his Father when he was a youth, but continued honouring his Father to the last, even long after he was married and highly exalted, *Gen.* 46.29. & 47.31. & 48.12.

Moses, when he was Judge of the people, thus honoured his Father-in-law by acquainting him with many passages, and following his counsell. *Exo.* 18. 7,8.14, to 27.

Fourthly, For a further answer; if it should be granted, that some children by their Parents good education, and by the imployments or services their Parents put them into, have gained much experience, and are able to manage weighty businesses; and put case they have wit enough (which is but seldom seen) to make a match in point of marriage for themselves, yet they have not power in their owne hands for the disposing of themselves. They

are

are (at least before their first disposall in mariage) under coverture, and have not power in themselves to make a vow, no more then a wife while her husband liveth hath power to make a deed of gift, or sale, *&c.* All such acts or contracts by a wife without consent of her husband, are nul, because she is under coverture; so all contracts of mariage made by children, who are under coverture, against or without their Parents consent are void and of none effect. Now that the power and right of disposall of children in marriage, is chiefly and primarily, not in themselves, but in their Parents, it may appear.

1. Because Parents have authority over the vowes of their children, whose vowes cannot stand without Parents consent, *Numb.* 30. 3. to the end.

2. Because if a mans daughter be

enticed, yet her Father may refuſe. *Exo.* 22.16,17.

3. Becauſe God hath made Parents truſtees for that purpoſe. The Lord hath intruſted Parents, and laid the charge upon them for the diſpoſing of their children in marriage, proved in the two laſt mentioned places, but eſpecially in, *Deut.* 7. 3, 4. & Jer. 29.6.

Obj. *But ſome may further object, or at leaſt, think with themſelves, if my Parents were rich and honourable, then me thinks I could honour and reverence them, and be adviſed by them; but alaſſe! they are poore, and mean, and of low eſtate and eſteeme in the World, and my ſelfe am of greater eſtate, in greater credit, and honour then they are, and therefore I cannot ſhew that reſpect and reverence to them, nor be ſubject and obedient to their counſell and commands, as otherwiſe I could: For anſwer to this objection.*

Anſw.

Anſw. Firſt, Let ſuch know, That meanneſſe of Parents cannot take away the force of Gods commandement, nor make void Gods ordinance, no more then mans unbeliefe can fruſtrate Gods promiſe, as *Rom.* 3.3. Or Maſters frowardneſſe diſoblige ſervants ſubjection, as 1 *Pet.* 2.18,19,20.

Secondly, Conſider what worthy patterns there are recorded in ſcripture, of ſuch as have been moſt eminent for piety and parts, and for honour and dignity, who have been exemplary in ſubjection and obedience to their Parents, and in their honouring and reverencing of them, even when they themſelves were advanced in other reſpects much above their Parents, as,

1. Of exalted *Joſeph.* Gen. 46.29. *Gen.* 47.31. & 48.12.

2. Of *Moſes* the judge of all *Iſrael,* Exod. 18.7,8,14, to 27.

3. Of King *Solomon*, 1 King. 2. 19.
4 Of *Christ Jesus* himself, *Luk.* 2. 51.

Thirdly, Consider further, if any children are of such wealth, honour, and credit, and should get great estates by matching themselves, (which hath been seldome knowne) without their Parents advice and liking: yet let such know, that because they have not obtained it in Gods way; either it will be diminished, and they shall leave them in the midst of their dayes, *Prov.* 1 ;. & 23.5. Or if it should continue in their dayes, yet there will be no true comfort in the enjoyment of it, nay in the end it will prove very uncomfortable, *Prov.* 20. 21. & 28. 20. *Rom.* 11. 8, 9. 1 *Tim.* 6. 9, 10.

Reproofe and Terror.

Secondly, This may be reproofe and

and terrour to all degenerate disobedient children, yea it lookes dreadfully upon such as notwithstanding admonition and instruction, persist in disobedience to their Parents, in all or any of the particulars before-mentioned: if there are any such now, as the Scriptures speaks of *Ezek.*22.7. *Mic.*7 6. *Prov.* 30.11. (and indeed it is too evident that there are such who set light by Father and Mother) *if there be any such (as it is to be feared there are,* as Prov.30 11.) *who set light by Father and Mother,* in their persons, in their authority, in their counsells, in their commands, in their reproofes; Nay, as if this were too little, they speak evill of Father and Mother, thinking to excuse themselves and cover their rebellions, by reviling and aspersing their Parents with false reports, endeavouring to put the shame and reproach upon

their Parents, which by their ſelf-willed diſobedience they have brought upon themſelves: I ſay, this ſpeaks terrour to all ſuch wretched degenerate children. Now that it may take impreſſion in ſuch rebellious hearts,

Firſt, Conſider and ponder well theſe Scriptures following.

Exod. 21 15. He that ſmiteth [*which may be by the tongue*, Jer. 18. 18. *as well as by the hand*] his Father or his Mother, ſhall be ſurely put to death.

Exod. 21. 17. He that curſeth [*or revileth*] his Father or his Mother, ſhall be ſurely put to death. The ſame in *Levit.* 20. 9. *Prov.* 20. 20. *Mark.* 7. 10. *Matth.* 15. 4.

Deut. 27. 16. Curſed be he that ſetteth light by his Father or his Mother, and all the people ſhall ſay, Amen.

Prov. 19. 26. He that waſteth his Fath.r,

Father, and chaſeth away his Mother, is a ſonne that cauſeth ſhame, and bringeth reproach.

*Prov.*20.20. Who ſo curſeth [*or revileth*] his Father or his Mother, his lamp ſhall be put out in obſcure darkneſſe.

*Prov.*29.1. He that being often reproved, hardeneth his neck, ſhall ſuddainly be deſtroyed, and that without remedy.

*Prov.*5.11,12,13.23. ——And thou mourne at the laſt, &c. and ſay, how have I hated inſtruction, and my heart deſpiſed reproofe, and have not obeyed the voyce of my teachers, nor inclined my ear to them that inſtructed me? ——he ſhall die without inſtruction, and in the greatneſſe of his folly he ſhall go aſtray.

Prov. 30. 17. The eye that mocketh at his Father. and deſpiſeth to obey his Mother, the ravens of the

valley ſhal pick it out, and the young eagle ſhall eat it.

1 *Sam.* 2. 12, 25. Now the ſonnes of *Eli*, were ſonnes of *Belial*, they knew not the Lord: They hearkened not unto the voyce of their Father, becauſe the Lord would ſlay them.

Secondly, Beſides theſe Scriptures which hold forth your ſad condition, conſider, that this your rejecting and diſhonouring of your Parents, is a rejecting and diſhonouring of God himſelfe, becauſe it is the breach of his law, and God takes it ſo. 1 *Sam.* 8. 7.

Thirdly, Degenerating from, and diſobedience to godly Parents, it maketh way in you for all other ſinnes, 2 *Sam.* 17. 2, 3. and hath occaſioned provoking ſinnes in others, 1 *Sam.* 2. 17. & 8. 5.

Fourthly, The ſinnes of the poſterity which doth ſucceed you will be

be charged also upon your account, as occasioned by your degenerating from God, Ancestours, and Parents. God will reward you according to the fruit of your doings, as well as according to your wayes, (*Esay* 1. 4, 5. *Judg.* 18. *Mic.* 1.13.) and (as one saith well) have you not sinnes enow of your own to answer for, but must you answer for others sins also?

Fifthly, It bringeth Parents curses, and Gods curse also upon you, and upon your posterity, as *Gen.*9. 24,22.25. yea, this sinne putteth you under the imprecation of the Church and Saints of God, *Deut.* 17.16. You are by Gods command to be cursed by all the people of God.

Sixthly, It brings the exclusion of you, and of your posterity from the Church of God and the priviledges thereof. Witnesse *Cham.* and

Cain, and *Ishmael*, and *Esau* with the *Edomites*; and the *Moabites*, and *Ammonites*, that came of *Lots* daughters, who were cast out and left out of Gods congregation, as *Deut.* 7. *Gen.* 4. 16. &c.

Seventhly, Yea, your disobedience to Parents is the very sinne which makes these latter times perillous, 1 *Tim* 1 3, 5.

Eighthly, Dishonour of, and disobedience to Parents exposeth the very earth to Gods curse, *Mal.* 4. 6.

Ninthly, Behold and consider your condition in the condition and ends of other degenerate disobedient children of the godly, which are recorded in Scripture that others might hear and fear; as namely, what a dreadfull condition befell *Cain*, Gen. 4. and those degenerate children, *Gen.* 6. 2. with 7. and 8. chap. and that of *Cham*, Gen. 9. and of

Noahs

Noahs degenerated posterity at the building of the Tower of *Babel*, and of *Ishmael*, and *Esau*; they and theirs excluded from the Church, and the degenerate sons of *Aaron*, *Nadab*, and *Abihu?* they were consumed by fire from heaven, *Levit.* 10.2. and the degenerate generation in the wilderneſſe, the varieties of judgments that befell them, *Num.* 11.1,2 33. & 16. & 25. chap. and that of *Hophni* and *Phineas* 1 *Sam* 4. and of *Jehoram*, 2 Chron. 2. 1.19. compared, and the degenerate children of godly *Joshua*, Jer. 22. 15 to 20.

Tenthly, Yet further to set home this Use of terrour, know this, that if you perſiſt without repentance, all the words and warnings which you have had to the contrary, now or at any other time, will one day come as evidences against you, *Deut.* 31. 19, 26.

Queſt.

Queſt. *It may be ſome will reply, if children will go on in ſuch courſes as are ſo contrary to the rule of Gods Word, and the practice of Gods Saints, they onely ſhall ſuffer for it themſelves; therefore what need Parents be ſo ſtrict, and trouble themſelves ſo much about it? In anſwer to this, I ſay.*

Anſw. Firſt, Nature it ſelfe binds Parents to buſie themſelves herein, becauſe of that intereſt they have in their children; they are their own, yea they are part of themſelves, and therefore they ſhould take care to keep them in ſafety, preſerve them from ruine, and diſpoſe of them for their future good as much as in them lies. Upon this very account men are exhorted to love, nouriſh, and cheriſh their wives, becauſe they are their own, and part of themſelves, *Eph.* 5.28,29. We are commanded, *Levit.* 19 17. Not to hate

hate our brother, but to reprove him, and not ſuffer ſinne upon him; then much more ſhould we ſhew our love to our children in rebuking of them who are our own. Now this intereſt that Parents have in their children, appears not only by the light of nature, but alſo by Scripture; and that,

1. From the practiſe of heathen infidels, as of *Shechem* and *Hamor*, who though they were Infidels, yet walked according to this rule by the very light of nature, in regard of that intereſt that Parents, as Parents, have in their children, *Gen.* 34. 4,6,8,9.

2. It appears by the practice of, and charge upon Gods owne people by God himſelfe; this I ſhall give you in two particulars.

1. It is evident that Parents have

have intereſt in their children, becauſe the power and right lies in Parents to diſpoſe of their children to ſervices, *Exod.* 21.7, to 12.

2. The intereſt that Parents have in their children is evident, in that the command of God (as was noted before) concerning the diſpoſing of children in mariage, was given expreſly (not to children, but) unto Parents, *Deut.* 7. 3, 4. *Jer.* 29. 6.

Secondly, Parents muſt be ſo ſtrict, in watching over their children, in inſtructing, admoniſhing, reproving of them &c. becauſe it is their duty, it is required of them by the Lord. They are ſet over their children by the Lord, to overſee them, to watch over them, to inſtruct them, to reprove them, to

have

have them in ſubjection, &c. As you may ſee, *Gen.* 18.19. *Deut.* 4. 10, & 6.7. & 11.19. & 32.46. *Joſh.* 4.21,22. & 24.15. *Pſal.* 78.5,6. *Prov.* 22. 6. & 31. 1. to 10. *Eph.* 6. 4. 1 *Tim.* 3. 4.

Thirdly, Parents muſt be ſo ſtrict, elſe they ſhall partake of their childrens ſinnes, highly offend their heavenly Father, and may bring heavie Judgments upon themſelves for not uſing of that authority which God hath intruſted them with: for this,

1. Conſider, that the iſſue of this fault in *David* was his ſonne *Adonijahs* rebellion againſt him, of whom it is ſaid, that his Father would not diſpleaſe him from his childhood, to ſay, why haſt thou done ſo? 1 *Kings* 1. 5, 6, 7.

2. See what is ſpoken to the Prophet, which holds in proportion with

with naturall Parents, *Ezek.* 3. 17, to 22.

3. Take notice that too much indulgence brought ruine upon old *Elies* house; even for want of using that authority which God had intrusted him withall.

See it threatened, 1 *Sam.* 3. 11. to 15.

See it inflicted, 1 *Sam.* 4. chap.

Quest. *But what if some children through pride and self-conceitednesse, being helped on by bad company, and lewd examples have gone astray contrary to their duties, have slighted and cast off their Parents, despised their counsells, &c. What would you advise such to do? For answer;*

Answ. 1. Let such carefully observe, ponder, and often meditate upon these former truths and directions, and with the *Bereans*, search the

the Scriptures to see whether these things be so or no, and then mix faith with them; believe them to be their duties, *Acts* 17.11,12. *Heb.* 4.2.

Secondly, Let such seriously ponder their own paths, and compare their course with these directions, and so take notice and be sensible of the sinfulnesse of their former practises which have been contrary to these rules, *Prov.*4.26. *Psal.*119.59.

Thirdly, Let such be deeply humbled for their transgressions, *Psal.*38. 18. *Matth.*26.75.

Fourthly, Let such with holy shame ingenuously acknowledge and confesse their sin, *Psal.* 32. 5. & 51.3, 4. *Luk.* 15.18,21.

Fifthly, Let such forsake and turne from their sinne, *Luke* 15. 18, 19, 20. *Esay* 55. 7. *Ezek.* 18. 30, 31.

Sixthly, Let them reform and amend

mend their courſes, *Acts* 9. 6. & 26. 20 *Mat.* 3. 8. *Jer.* 7. 3.

All theſe muſt be performed,

Firſt, Speedily. This work muſt not be delayed or put off, *Pſal.* 119. 60.

Secondly, ſelf denyingly. They muſt lay aſide all confidence in themſelves, and caſt themſelves wholly upon Chriſt for ſtrength to carry them on in this work, *Phil.* 3. 3. to 10. *Luke* 9. 23. *Phil.* 4. 13.

3. Believingly. They muſt believe in Chriſt for the pardon of their ſinnes, and for acceptation both of their perſon, and of their ſervice in this their repentance and reformation, *Eph.* 1. 6. 1 *Pet.* 2. 5.

4. Perſeveringly. There muſt be no returning back to their diſobedient courſes. (*remember Lots wife*)

wife) but there must be a continuing in well doing, *Psal.* 119. 117. *John* 8. 31. *Eph.* 6. 18. 2 *Tim.* 3. 14.

Helps hereunto.

1. Avoide all needlesse society with bad company: and reject their evill counsell, *Psal.* 119. 115. *Pro.* 19. 26, 27.

2. Let such take heed unto their wayes, according to the word of God, *Psal.* 119. 9. and hide the word of God in their hearts, that they may not againe sin against him, *Psal.* 119. 11.

3. Let such delight themselves in, and associate themselves with those that truly feare the Lord, *Psal.* 16. 3. *Psal.* 119. 63. *Pro.* 13. 20.

4. Let such often ply the throne of grace for divine assistance to carry them on in this work, *Psal.* 119. 33, 34, 35. *Phil.* 4. 13. *Psal.* 119. 133.

Motives to prevaile with such to follow these directions. 1. Let

1. Let ſuch know and conſider, that it is the will and command of God, *Pro.* 1. 22, 23. *Eſay* 1. 16, 17. *Eſay* 5. 7. *Ezek.* 18. 30, 31. *Col.* 3. 20. *Eph* 6. 1, 2, 3. *Act.* 26 20.

Secondly, Let ſuch know and conſider, that he that hideth his ſin ſhall not proſper, *Pro.* 28. 13.

Thirdly, Mercy is promiſed to ſuch as confeſſe and forſake their ſins. *Pro.* 4. 4. & 28. 13. *Eſay* 55. 7. *Ezek.* 18. 21, 22, 27, 28. *Iohn* 6. 37. 1 *Iohn* 1 9. *Math.* 11. 28, 29.

Fourthly, By this means ſuch may give glory to God. Though they have formerly diſhonoured God by not honouring their Parents, yet by following theſe directions they may now honour God, *Ioſh.* 7. 19.

Fifthly, and this is the way to have God to honour them, for God ſaith, them that honour me I will honour, 1 *Sam.* 2. 30.

Sixthly, Let ſuch know aſſuredly, that

that their grieved, dejected, yet indulgent Parents, as they have eyes watching over them, ſo they have tender bowells of compaſſion yearning after them, hearts that do dayly breath forth their earneſt requeſts at the throne of grace for them, will greatly rejoyce in their reall returne and reformation, cordially forgive their former miſcariages, and (upon their ſubmiſſion and amendment) will readily and joyfully own and imbrace them, as the Father of the prodigall did, *Luk.* 15.20, to 25, & 32. verſ.

Comfort and incouragement.

Laſtly, If it be the duty of all children to honour their Parents; (and this honour due unto Parents conſiſteth in all thoſe fore-mentioned particulars;) Then here may be comfort and encouragement to all ſuch children as have been, or yet endeavour to approve themſelves

obedient

obedient children in these particular duties incumbent upon them: and here I shall more especially apply this comfort to those who have submitted themselves unto the rules aforesaid in point of marriage, such may be comforted and incouraged upon these considerations.

1. Because they have done that which is right, acceptable, and well-pleasing to the Lord; *Col.*3.20. A your chiefest aime in all our actings should be to please God, *Col.*1. 19. So our greatest rejoycing and comfort will be the testimony of our conscience, that in simplicity and godly sincerity we have had our conversation in the world, 2 *Cor.*1.12.

2. Such may take comfort, because hereby they shal escape great danger, even the very curse of God and his people, which otherwise might befall themselves, and their posterity, *Gen.*9.25,26,27. *Deut.*27.16. *Mal* 4.6.

3. Such may take comfort, because they have taken a course to have the blessing of God upon them & their posterity, *Gen.*9.25, 26,27. *Eph* 6,1,2,3. *Pro.*4.10,22. *Gal.*6.16.

This will afford much comfort,

1. Between themselves that are thus joyned together in the state of marriage with the advice and consent of Parents on both sides, for hereby many jarrings and fallings out between man and wife may be prevented;

ed; and in all likelyhood, they will live more lovingly together all their dayes; and so their lives will be the more comfortable unto them.

2. In respect of their Parents, and other relations on both sides, by this means heart-burnings, discontent, and discord will be prevented; and love, unity, and friendship will be continued, between them and both their relations: and in this respect also their dayes will be the more comfortable unto them.

3. In respect of their children, persons marrying in the Lord, or according to the way of the Lord; they may have hopes of godly children, whereby the Church of Christ may be encreased, and themselves comforted.

And so such may take comfort,

1. If they are in a prosperous estate; because they injoy a spirituall blessing in their temporall blessings. The blessing of the Lord maketh rich, and he addeth no sorrow with it, *Pro.* 10. 22. Thus here is comfort for them if they are in a prosperous condition.

2. If they be in a low, or afflicted condition. Though they have not received riches by the diligent hand, yet they shall have riches by the blessing of the Lord, and no sorrow with it, *Pro.* 10. 22. Though they do not

prosper

proſper in their eſtate,) yet they ſhal proſper in their ſoule. Though they do not thrive in goods, yet they ſhall thrive in grace which is far better, and be rich towards God which ſurpaſſeth all worldly riches: therefore though they are in afflictions, yet with the Pſalmiſt, *Pſal.* 119.50. they may comfort themſelves, and be encouraged.

1. Becauſe in following theſe directions they have ingaged all their relations on both ſides to be their friends to ſupport, ſupply, and comfort them.

2. They may take comfort upon this account, they ſhall have God to help, ſupport, and comfort them in all their afflictions, *Pſ.* 46 1. *Pſal.* 63 7, 8. & 115.9 10, 11. & 121.1. & 124.8. *Pſ.* 140.12. *Iſ.* 41.10. & 49 13 & 63 9. *Jer.* 16.19. *Heb.* 13.5, 6. 2 *Cor.* 1.2.3, & 7.6.

3. They may take comfort upon this account, becauſe they having in ſimplicity and godly ſincerity kept cloſe to the rule, though they cannot get a great eſtate, yet they ſhall keep a good conſcience, and a good conſcience is a continuall feaſt, *Pro.* 15.15. and this may be their rejoycing, even the teſtimony of their conſcience, 2 *Cor.* 1.12 I ſhall conclude in the Apoſtles words, *Gal.* 6.16. As many as walke according to this rule, peace be on them, and mercy, and upon the Iſrael of God, *Amen.*

FINIS.